

icists that this new book, which is very much a successor to the earlier one, contains a wealth of concrete evidence for the adaptiveness of racial characters. Thus, we now know that climatic factors are responsible for many of the morphological and physiological differences between human groups and that a number of heritable haematological variations depend upon the prevalence of malaria in a region. No one appreciates better than Garn the implication of these findings. Related peoples will rapidly become different from one another if they are exposed to very different environments; unrelated groups exposed to the same selection will become similar. It is, therefore, surprising that he unhesitatingly accepts the blood group genes as reliable indicators of affinity. Admittedly the recent intensive investigations into the possible relationship between blood group status, fertility and disease susceptibility, though establishing interesting associations, have not exposed selective forces of the necessary intensity or which act in the right direction to produce polymorphism, let alone polytypism. It would be dangerous, however, to conclude from this that blood group distributions are not due to strong selective agents. It may well be that at least in the regions where investigations have been carried out the blood groups are no longer exposed to much selection, but even the populations of Western Europe were until quite recently subject to epidemics of such killing diseases as cholera, plague and typhoid. It now seems more than likely that the blood groups are basically concerned with resistance to infectious disease and, if this is so, it is evident that tremendous selection must have operated on them in the past. Discovering the relationship between genetic systems and particular disease is difficult, especially if the disease no longer exists or its epidemiology, as for most virus pathogens, is poorly known; but rather than look at world maps of blood group frequencies as indicators of affinities it would seem more profitable at this stage to consider them in relationship to the past and present distribution of diseases. At any rate it is impossible to evaluate the reliability of genes as phyletic indicators until one knows what selective forces have produced

the observed pattern of variation. As Garn says, the sickle cell gene is a poor indicator, but at least we know that its presence in both Mediterranean and African populations does not necessarily mean recent common ancestry, and from the known strength of the selective forces operating on it in malarial and non-malarial regions estimates can be made of the length of time over which it is a reliable population marker. No doubt other genes will turn out to be of greater indicator value but such value resides more in environmental circumstances than in the genetic system itself.

These are the types of problem that are facing anthropologists to-day and on the whole they are comprehensively considered in *Human Races*. The book is at all times readable and stimulating and though it contains a few errors, particularly in the basic genetics, and some of the terminology may cause confusion, as for instance when almost immediately after considering the MNS blood group system, the author refers to the sickle cell heterozygote as NS, it can be strongly recommended to the lay reader and student who is looking for a short introduction to the process of race formation.

G. AINSWORTH HARRISON

RACE RELATIONS

Jahoda, Gustav. *White Man: A Study of the Attitudes of Africans to Europeans in Ghana before Independence*. London, 1961. Oxford University Press for the Institute of Race Relations. Pp. xii + 144. Price 21s.

"COMPARED TO AFRICANS they are like gods".

"The Africans stood up shouting and laughing but the Europeans were sitting down gentlemanly".

"I have doubts on their culture as regards inter-human relations".

These very diverse remarks were all made by Africans about Europeans: more precisely, by inhabitants of the Gold Coast about Englishmen during the period 1952-5; to generalize liberally, by blacks about whites. The first statement is said to be characteristic of primitive and illiterate people, whose attitude is one of

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avowed dependence and uncritical admiration. The second reflects feelings of inferiority among those who have experienced elementary schooling, with its introduction to European values that conflict strongly with those of Africans. The third represents the view of the highly educated who have learnt to think of white men on equal terms.

The identification of these different types of attitude and the formulation of a theory connecting them as stages in a development are among the main achievements of the author in this truly scientific study. Impassively the facts are marshalled, the relevant psychological theories surveyed and the conclusions set forth. At no stage is the pace forced or the argument stretched. Such works are always impressive and—in regard to race relations at least—tend to be rare. The present book is the more valuable because an unemotional assessment of Africa and an appraisal of the place of the white man in it are especially needed at the present time.

The first and third stages illustrated above should represent an Africa to which white men should be able to contribute much and in which they should be able to live in comfort. The second is much more dangerous, because feelings of inferiority can easily lead to an inferiority complex. It seems to be the phase into which Africa is moving at the present time. No doubt many of the recent happenings in Kenya, the Congo and elsewhere are capable of explanation basically in this way. The spread of education must have brought many black men into a psychologically confused situation but, as yet, few right through it to a finally enlightened one. That a little learning is a dangerous thing could not be more clearly emphasized. Nevertheless, it does not seem possible to put back the clock or to hurry it forward. Neither segregation of black and white within Africa, nor abandonment of that continent by the whites is morally or practically acceptable. The only alternative is to attempt to weather the storm. Perhaps social psychologists such as the author will be able to carry the argument to the point of telling us how best this can be done.

P. R. C.

Weill-Hallé, Lagroua. *La grand'peur d'aimer. Journal d'une femme médecin*. Preface by Simone de Beauvoir. Paris, 1960. René Juliard. Pp. 164. Price 6.90 NF.

Valabrègue, Catherine. *Contrôle des naissances et planning familial*. Paris, 1960. Table Ronde. Pp. 254. Price not given.

Pour la femme la liberté commence au ventre. With these incisive words Madame de Beauvoir summarizes the theme of the first of these books. Dr. Weill-Hallé is the President of *Maternité Heureuse*, the French equivalent of our Family Planning Association.

This, her third book, is in a double sense personal. It describes her own emotional conflicts which, in 1953, led her into opposition to orthodox French policies affecting family welfare; and it describes the intimate dilemmas and problems of about fifty of her own patients. The book begins with autobiography; but its main content is case-histories.

These case-histories illustrate a wide range of predicaments mostly attributable to unwanted pregnancies. Some of the women concerned hoped that Dr. Weill-Hallé could terminate their pregnancies; others wanted guidance on birth control; others were ill or frigid; others had neurotic or impotent husbands. The frigidity and the impotence were sometimes attributable to a fear of pregnancy which overflowed into a fear of sex—into *la grand'peur d'aimer*. One or two women in the series disliked children and did not want any.

These were not frivolous or irresponsible women who needed to be taught moral lessons. Mostly they were average lower middle-class people with at least average endowment of conscientiousness, self-respect, foresight and dutifulness. Their stories are briefly outlined, often in their own words. Many—perhaps a majority—asked a naive question: *Comment les autres femmes font elles?* There was a widespread belief that there existed a sort of arcane tradition, an esoteric women's lore, of which they were ignorant. Some, when told that in France the medical profession could not help them, declared their intention of saving enough money to go to Switzerland where pregnancies can,